793

Religious Liberty, the Offspring of Christianity;

A

SERMON,

PREACHED AT

WORSHIP-STREET, TUESDAY, JUNE 4, 1811,

BEFORE THE

ANNUAL ASSEMBLY

OF THE

GENERAL BAPTISTS:

TO WHICH ARE SUBJOINED, THE

SCHEDULES OF LORD SIDMOUTH'S BILL,

TOGETHER WITH

THE RESOLUTIONS

BOTH OF THE

GENERAL BODY OF DISSENTING MINISTERS

IN AND ABOUT THE

CITIES OF LONDON AND WESTMINSTER,

AND OF

THE DEPUTIES

FOR PROTECTING THE CIVIL RIGHTS OF THE PROTESTANT DISSENTERS.

BY JOHN EVANS, A.M.

This I confess unto thee, that after the way which they call HERESY, *so worship I the God of my Fathers.*

PAUL.

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1811.

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ERRATUM.

Page 28, line 14, for "sodium compounds," read "coal gas" compounds."

ADVERTISEMENT.

THE APPENDIX *is added by the desire of the Ministers and Representatives who composed the General Assembly. The* Resolutions *had not been seen by many of the brethren from the country. The* Schedules *are given because they form the practical part of Lord Sidmouth's Bill, the operation of which would have proved destructive to the constitution of Dissenting Churches. It would have also been* vexatious *in the extreme, "placing every future candidate (as it is justly remarked in the* ADDRESS *of the* Deputies *to the Protestant Dissenters of England and Wales) for admission into the Dissenting Ministry in dependance on the pleasure of a* QUARTER SESSIONS." *The Author, by the insertion of these* Resolutions *and* Shedules, *is happy in thus gratifying the Members of the Assembly, before whom the Discourse was preached, and listened to with candour—at their particular request it is published, and through their kind instrumentality will be widely diffused throughout the Connection.*

Islington,
June 15, 1811.

ADVERTISEMENTS.

TO

WILLIAM SMITH, ESQ. M. P.

CHAIRMAN OF THE DEPUTIES FOR PROTECTING THE CIVIL RIGHTS OF THE PROTESTANT DISSENTERS.

SIR,

Your attachment to the interests of *civil* and *religious liberty*, both in and out of the Senate, has long excited my esteem. But I am emboldened to inscribe the following *plain Address* to you—because *you*, and *the Gentlemen* with whom you are associated, as DEPUTIES, have upon a recent occasion manifested a lively attention to the cause of the Protestant Dissenters. That knowledge of *the laws* which results from your legislative capacity—together with the legal abilities of the *Deputy Chairman**, have, in not a few instances, rendered us an essential service. To your Body do a large and respectable class of his

* *John Gurney*, Esq. whose professional merits are well known.

Majesty's subjects, in every part of the United Kingdom, look up with gratitude for the assertion and support of their best rights, endangered as they *occasionally* are, even in this enlightened and highly favoured country, by the ebullitions of intolerance and bigotry.

It is true, Sir, the TOLERATION ACT, happily denominated the *Palladium* of the religious liberty of Protestant Dissenters, has been abused; but the late Bill, whatever credit may be given to *the noble Peer*, for good intentions—suggested a remedy worse than the disease. Religion resembles the blessed light of Heaven—which, scattering its beams alike upon all the inhabitants of the earth, enters the cottage as well as the palace, and with the same unrestrained freedom. At our peril it is we touch with rash and unhallowed hand the ark of CHRISTIAN TRUTH and of RELIGIOUS LIBERTY.

You will not, Sir, however, suppose me to be the friend of ignorance and the advocate of presumption—when I inform you that part of my professional labours are directed to the educating of young men for the Christian ministry. It is highly desirable that *every* preacher should have some ac-

quaintance with certain branches of human learning. Thus as a *public instructor*, he becomes more competent to the task which he has undertaken, and appears more respectable in the eyes of the world. But it is an irrefragable fact that the Methodists have been of signal service in civilizing and improving the lower classes of the community. However humble may be the instrument by which reformation is effected—it becomes us not to despise it—much less to narrow its sphere, or meditate its suppression. The unpolished gem hath its value, and the bitterest enemy to religious liberty must confess that *any thing* is better than VICE and IMMORALITY.

The Archbishop of Canterbury, Sir, did himself immortal honour by the just and liberal sentiments which he uttered on a late occasion, and which, in your *Resolutions*, have been very properly noticed with high satisfaction. The *ornament of a meek and quiet spirit* dignifies his exalted station. He stood forth, in his own proper office of *peace-maker*, an office upon which the Saviour of the world pronounced his blessing. His Grace declared, with equal good sense and liberality, that "the *sacred writings* are allowed by all Protestants to be the great standard of religious doctrine, but the interpretation of them is

liable to error—and that *uniformity* of religious belief was not to be expected, so variously constituted were the minds of men, and consequently *religious coercion* was not only absurd and impolitic, but for all *good* purposes impracticable!" How would our *Forefathers*, harassed with fines, and worn down with imprisonment, have rejoiced *to see this day!* Their hardships and their sufferings is the tale of other times. The bolts and bars of the *Lollard's tower* are now shewn among the other ancient curiosities of the metropolis. The fires of Smithfield are extinguished for ever. Even the *Penal* laws, which, like a dark cloud, have so long overshadowed the horizon of the religious world, are, we trust, soon to pass away, and *united* in the bands of love and charity, we shall be reverting back to the ages of Primitive Christianity.

In the following discourse I have delivered my sentiments with freedom. The ground taken is *broad*, but not broader than is sanctioned by the dictates of reason, and by the principles of Protestant Christianity. It is my wish to stand forward not in favour of *ignorance* and *licentiousness*—but in behalf of the immutable principles of CHRISTIAN TRUTH and of RELIGIOUS LIBERTY, which, like the great laws of Nature, are interwoven with the happiness of mankind.

It is my firm conviction, Sir, that the PROTESTANT DISSENTERS, bearing in mind that their religious liberties have been enlarged, not abridged, during the course of the present reign, will never forget the obligations they are under to the BRUNSWICK FAMILY. Our venerable King, when he ascended the throne of these realms, declared, that *the Toleration Act* should be preserved *inviolable;* and *the House of Lords,* impressed with the justness of the declaration, assured his *Majesty* in reply, that the preserving of *the Toleration Act inviolable* was the surest support of the PROTESTANT INTEREST in these kingdoms. Their recent decision is in strict unison with this sentiment, and will convey down their name, emblazoned by a purer glory than "the pomp of heraldry" can confer, to latest posterity.

I am sorry, Sir, that this Address has run out to such a length; but having had the honour of being one of THE COMMITTEE of the *three* denominations of Dissenting Ministers, my mind is deeply impressed with the subject. However it is by no means to be regretted that the affair has been agitated, because it has already diffused a more general knowledge of the principles of RELIGIOUS LIBERTY, and conduced to a spirit of UNITY and CHARITY. I close

with expressing the same general wish, with which the enlightened and liberal Bishop of Landaff concludes his *Collection of Theological Tracts*, for the use of his clergy.—"May we ALL of us, in our respective stations, become more disposed to provoke one another *unto love and unto good works*, and less disposed to backbite and devour one another for our opinions—may CHRISTIANITY have its root in our hearts rather than in our heads—may it show forth its *fruit* in the purity and integrity of our lives, rather than in the vehemence and subtlety of our disputes. In a word, may the time at length come when *every individual* in the church and out of the church, *Trinitarian* and *Unitarian*, may love his own *heresy* less than GOSPEL CHARITY!"

I have the honour, Sir, of subscribing myself,

Yours, very respectfully,

JOHN EVANS.

Pullin's Row, Islington,
June 18, 1811.

BY THE SAME AUTHOR.

1. *Sketch* of the Denominations of the Christian World. Twelfth Edition.

2. *Sequel* to the Sketch, with Two Essays, and Pieces of Poetry. Fourth Edition.

3. An *Attempt* to account for the Infidelity of Edward Gibbon, Esq.

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13. *Sermon* on the Victory of Trafalgar, 1805.

14. *Sermon* at the opening of a new Place of Worship, Cranbrook, May, 1808.

15. *Sermon* in Behalf of the Education of the Poor for the King's Free-School, Canterbury, July, 1808.

16. *Address* on the Baptism of Isaac Littleter, one of the Israelitish Nation, October 2, 1808. To which is prefixed, an Account of his Conversion.

17. *Letter to Dr. Hawker*, on General Redemption. Second Edition.
Month. Rev. for Oct. 1810.

18. *An Address* on the Interment of Stephen Lowdell, Esq. Nov. 18, 1809.

Also,

The Jubilee a Source of Religious Improvement. A SERMON. Preached at Worship-street, *October* 25, 1809.

"Mr. EVANS adopts 1 Cor. xv. 25. *He must reign till he have put all enemies under his feet*—as the text of his discourse. He draws an *animated* sketch of that state of felicity, that REAL JUBILEE, of *Virtue* and of *Peace*, which he anticipates under the *future reign* of the MESSIAH, when *nation shall not lift up sword against nation, neither shall they learn* WAR *any more!*"

Crit. Rev. for Dec. 1809.

The *General Mourning* improved.—A SERMON on the DEATH of the PRINCESS AMELIA, with an Account of her Interment, *Nov.* 11, 1810.

"Mr. E. deserves great praise for accommodating his preaching to the state and temper of the times, and for making the events of the day subservient to the impression of the most important moral and religious truths." *Crit. Rev. for Jan.* 1811.

SERMON,

&c.

MATT. xiii. from 24 to 30.

Another Parable put he forth unto them, saying, The kingdom of Heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his away—But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them—but gather the wheat into my barn.

ACCORDING to Dr. Lowth, the term PARABLE has a comprehensive meaning in the Old Testament, being used to characterise the sacred poetry of the Hebrews under these *three* modes of speech—the sententious, the figurative, and the sublime. In the Gospel, the appellation of Parable is restricted to that kind of similitude so

common in the discourses of JESUS, in which natural and sensible images represent moral and spiritual truths. Indeed, the use of Parables is to illustrate and embody moral truth. It gives an agreeable exercise to the understanding, and thus contributes to impress any subject more strongly on the mind. In the NEW TESTAMENT the Parables of Jesus Christ are drawn from the familiar scenes of nature—from the common relations of human life—from the ordinary occupations of men—and from the peculiar manners, opinions, and civil constitution of the people to whom they are addressed. The Parable before us is taken from the occupation of an HUSBANDMAN—*sowing good seed in his field*—yet finding *tares* springing up—restraining *the servants* from the extirpation of *these tares*—and suffering them to grow till THE HARVEST, *when the tares shall be burned up, and the wheat gathered into the garner.*

We can be at no loss to ascertain the moral and spiritual truths which are conveyed by this Parable, because our Saviour has added a minute explication. The sacred historian informs us, that *his* DISCIPLES *came unto him, saying, Declare unto us* THE PARABLE *of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man. The field is the world—the good seed are the*

children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered, and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father—who hath ears to hear, let him hear.

Having thus stated the general use of Parables—the nature of the Parable before us, together with our Saviour's explanation of it, I shall proceed to a series of observations by way of illustration and improvement.

1st. The Parable of *the Tares and the Wheat* teaches us to expect, in the present world, a mixture of good and evil.

When our First Parents were created, they were formed in the image of their Maker, which consists in a capability of knowledge and of moral purity. Their powers and passions were adjusted together, the one being duly exercised, the other wisely regulated. Pure and perfect in themselves, they had nothing either within or without them to disturb

their repose. This state seems not to have continued long—an awful reverse took place! The command of God was violated—the only injunction given was trampled under foot. The sentence of death passed upon them. They were turned out of Paradise—and consigned over to those emotions of remorse which they must have experienced upon so sad an occasion. Soon after we read of the murder of Abel by Cain, and the EARTH became *filled with deeds of violence and blood.* Hence the DELUGE, when only one family survived—hence the necessity of calling ABRAHAM to form a people, who, by maintaining *the unity* of GOD, should prepare for the coming of the Messiah—hence the advent of THE MESSIAH himself—and of the means taken by Providence to enlighten and reform the world. All this argues the existence of evil; and indeed the fact is too palpable to be contradicted. The *entrance of sin* is acknowledged; and this existence of evil has perplexed some of the greatest men in ancient and modern times. In ancient times some believed that good and evil came from two distinct deities—the one being the parent of light, and the other the parent of darkness. In modern times, various hypotheses have been devised to solve the difficulty. Believing as we do in *one only true and living God*—perfectly pure—inflexibly just—and endowed with Almighty

power, How, it is asked, could *evil* ever enter the works of his hands? Thus THE SERVANTS say to THE HOUSEHOLDER—*Sir, didst thou not sow good seed in thy field—whence then hath it the tares?* The answer is remarkable—AN ENEMY HATH DONE THIS—and this *enemy* our Saviour afterwards declares to be *the devil.* But you will observe, that this answer refers to the means by which evil was introduced, rather than to the reason why it was introduced. It leaves the difficulty unresolved—for CHRIST came not to satisfy the idle curiosity which we may be disposed to indulge respecting the dispensations of God to mankind. However, there is a degree of inquiry justifiable even on this profound subject—provided it be conducted with reverence and submission. Those who consider evil as resulting from the abuse of our moral freedom, by which we are rendered amenable to the Supreme Being—and those who account for its existence by ascribing it to the operation of a series of causes and of effects, which cannot be controuled—both of these classes equally admit the fact—and only offer two different schemes for its explication.

Without entering minutely into this abstruse subject, which has employed the ablest pens, I shall only add, that *Necessarians* dwell on passages of Scripture similar to that recorded in Jer. xlv. 7. *I form the light, and create darkness—I make*

the righteous and *the wicked*, the Supreme Being knows it, and regards what takes place in it—adjusting whatever happens with exquisite propriety. This leads me to remark—

Lastly, From this Parable of *the Tares and the Wheat*, that this mixture of good and evil must continue for a time—and the manner in which the truth is conveyed, deserves special attention. For, according to the Parable, *the servants* are represented as betraying *great impatience* respecting *the tares*, and wishing to obtain a command for their extirpation. *The servants said unto him—Wilt thou then that we go and gather them up? But he said*, NAY—*lest whilst ye gather up the tares, ye root up also the wheat with them.*

Here it may be observed, that as the entrance of evil into our system, under the superintendence of a perfectly wise, good, and powerful Being, has been considered a great difficulty, so the continuance of it in the system has been a subject of equal perplexity. "Possessing," it is said, "an infinity of wisdom, power, and goodness—Why does not the Supreme Being employ *these* attributes to stop the desolating progress of this evil principle? Why suffer the works of his hands to be thus mutilated and defaced? Why not hurl the thunderbolts of his vengeance against the offender in the very act of transgression?

Surely there either can be no Deity, or this Deity pays no regard to the affairs of men, or he is incapable of producing their reformation." But this reasoning is founded upon the idea that *we* are competent judges of the ways and works of God, than which a more incorrect opinion cannot be entertained. To shew our incompetency let it be remembered, that we judge falsely oftentimes respecting that part of the divine dispensation which is subjected to our observation. For do not the objections already mentioned suppose, that the prevalence of evil is like a dark portentous cloud, through which not a single ray of light penetrates? Whereas this is by no means the case—for evil is frequently checked in its career, both as to individuals and to nations.—Witness the ejectment of our First Parents from Paradise—the Deluge by which the inhabitants of the world, excepting one family, were destroyed—the drowning of Pharaoh and his host in the Red Sea—the cutting off of Korah, Dathan, and Abiram—the captivity of the Israelites, and the destruction of Jerusalem! You will recollect also, that in profane history we read of Nations, who, distinguished for their vice and profligacy, have been consigned to irremediable destruction.

Nor must we say, that the divine displeasure against evil is confined merely to *bodies* of men.—

Individuals experience the testimony of God within them against the commission of sin. Why was CONSCIENCE planted in the human breast? Why are its remonstrances so imperative as *oftentimes* not to be borne, driving the unhappy victim to self-destruction? Why is Intemperance followed by a train of baneful diseases, whilst other vices are the sure destruction of every species of felicity? This is the voice of the Almighty, raised against transgression; it emphatically demonstrates that he is A LOVER *of righteousness, and a hater of iniquity.*

It must be remembered likewise, that the continuance of evil affords a large scope for the virtues and graces of the good. Many of the duties of *the righteous*, arise out of that evil by which they are surrounded. *Fortitude, Patience, Resignation*, all the passive virtues which ennoble and dignify humanity, flow from that trying situation in which we are placed. Even the active virtues are called forth by the mixed condition in which we find ourselves. Were there no *enemy*, JESUS CHRIST could not have inculcated *the love of our enemy*—Were there no poverty, *Charity*, in all its fair varieties, could not exist—Were there no sorrow and sighing, *Sympathy* could not be called forth, and thus would be suppressed some of the finest and best emotions of the human soul. The evils, of which we

are most ready to complain, are intended to wean us from earth, and to prepare us for the pure and permanent joys of the heavenly world.

Nor should we, when lamenting the continuance of evil, forget that the delay of punishment is the means of accomplishing some salutary purposes. To complain that evil continues, is in effect to say that every transgression should be followed by immediate punishment. Where then would there be time given for repentance? Where then an opportunity for imploring the mercy of Heaven? Whereas now many are plucked as *brands out of the burning!* Emotions of contrition for past offences arise; and the man, notorious for his wickedness, has become distinguished for his piety. Thus had the Apostle Paul, when a persecutor of the Saints, been struck dead in his career—his edifying conversion—his unwearied efforts to propagate the Gospel—and his instructive writings, would have been lost to the world! The wisdom, and goodness, and mercy of God, are discernible even in the delay of punishment. Cease then to complain that *the tares* are not rooted out by an Almighty hand—much less be disposed to root them out by your own violence before the time which heaven has appointed.

This leads me to remark, 3rdly, that the Parable of the *Tares and Wheat* condemns that

rash, hasty, uncharitable, and intolerant spirit which would avenge the cause of righteousness—an office which the Divine Being claims to himself.

The reason assigned for our not attempting to *root out the tares* in the present state, is an admirable one—*lest while ye gather up the tares, ye root up also the wheat with them.* As to nations, however wicked and oppressive—to extirpate them by fire and sword—to sweep them off the face of the earth by famine, by pestilence, or by an earthquake, would be, in many cases, destroying the innocent along with the guilty—would be rooting up *the wheat also.* And as to individuals, the instantaneous destruction of a single offender can seldom be effected without injuring the innocent. For possibly he has a wife, children, dependents, who have nothing to do with his *guilt*, and of course ought not to be involved in his punishment. For the sake of the righteous the wicked are often preserved. The Patriarch Abraham, pleading with God for the cities of the plain, exclaims—*Wilt thou slay the righteous? that be far from thee. Shall not* THE JUDGE *of all the earth do right?* Indeed our blessed Saviour himself tells his disciples—*Ye are the salt of the earth.* His intimation is obvious and impressive—for it is the characteristic property of salt to preserve the substance

with which it is mingled from putrefaction. In this exalted sense *the righteous* may be said to purify—to preserve—to uphold a degenerate world.

And we should consider, that frail and short-sighted man is least of all fitted to gather up *the tares*—without tearing up THE WHEAT also. For how can *he* judge the characters of men? How can he ascertain the degree of guilt incurred, or the number of sins committed? Besides, how often is the offender an extremely mixed character?—He is guilty of some sins, but free from others—he may have grievous offences, and yet not a few virtues. Omniscience alone is competent to the task of judging—and yet 'tis a prerogative that man dares to exercise. It is a proof at once both of his folly and his presumption.

But if this reasoning may be adopted respecting vice, much more will it apply to *religious opinions*, which have proved the cause of much disorder and bloodshed in the world. And whence has this *Intolerance* its origin? From the very temper which our Saviour in the Parable condemns, has arisen this enormous evil—at once the bane and disgrace of professing Christians. The advocates of Intolerance are *the servants of the Householder*, who are desirous of *gathering up the tares!*—Would to God that they attended to the reply given—NAY, *lest*

whilst ye gather up the tares, ye root out the wheat also. And what right hast thou, O man! to judge thy brother—to arraign him at thy bar, and consign him to punishment? There is nothing so *absurd*, so *wicked*, so *abominable*, as this spirit of intolerance. It is *absurd*, for it supposes that a finite Being perceives the thoughts and intents of the heart. It is *wicked*, for it usurps the throne of judgment, which GOD *reserves* for himself. It is *abominable*, for it is diametrically hostile to the mild, conciliating, forbearing spirit of Christianity. Away then with all uncharitableness, it is the germ of persecution. It begets an impatience to *gather up the tares*—it quarrels with the dispensations of Heaven, which shall be completed in the world to come. Judging charitably is our incumbent duty, whatever subject engages our consideration. But judging *favourably* of others, as to *matters of religion*, is a part of that religion—and the neglect of it shall not pass unpunished. *Who art* THOU *that judgest thy brother? Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.*

4thly, and lastly, *the Parable of the Tares and Wheat* teaches us to look forward to a day of retribution, when *the wicked* shall be punished, and *the righteous* meet with a gracious reward.

human race starting from their tombs, where they had slept for ages—and approaching the judgment-seat of Christ. Mark! how they divide into two great bodies—the WICKED and the RIGHTEOUS—listen! to the accents of the Redeemer—*Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.*

By such an anticipation of the day of judgment (in my text denominated the *harvest-time)* every murmur will cease—every rebellious passion will subside. RIGHTEOUS, O LORD, ART THOU ALTOGETHER! JUST AND TRUE ARE THY WAYS, O THOU KING OF SAINTS!

The minute explication which our Saviour has given of the Parable of the *Tares* and *Wheat*, closes with these emphatic expressions—*Then shall the righteous shine forth as the sun in the kingdom of their Father—who hath ears to hear let him hear.*

The mode of expression used by CHRIST, THEN *shall the righteous shine forth*, implies, that previous to that period, their full lustre is not discernible. I say *full*, because there is a lustre attendant on RIGHTEOUSNESS in every condition of life. There is a moral beauty with which its professors are invested—a species of glory with which their characters are stamped, even in this world. Neither poverty, nor obloquy, nor persecution,

can divest virtue and piety of those charms which they possess. Even in the lowest conditions, in the cottage itself, religion shews herself with her accustomed attractions. Such is the intrinsic excellence of RIGHTEOUSNESS. Such is the lustre with which God has encircled it. But this sinful world is not the theatre where religion displays itself in her *full* glory. When do we expect the glorious luminary of the sun to exhibit its splendour most?—Not when just emerging above the horizon, enveloped in the clouds and fogs of the morning, which accompany its early progress.—No—we are to contemplate the mighty orb of day at its meridian height—then it is we gaze with delight and admiration! So is it with THE RIGHTEOUS in a better world. Let us then suspend our judgment whilst they remain in this lower scene of being. Their characters are now evolving—prejudice and misrepresentation are suffered to *prevail* for wise ends. The value of virtue and piety is not at present known—but mark, how, in the eye of Faith, the mists disperse, the clouds flee away—the atmosphere clears up by degrees—Lo! THE NEW HEAVENS and THE NEW EARTH, *wherein dwelleth righteousness.*

From this view of the subject, you must perceive that the PARABLE of *the Tares and the Wheat* is replete with instruction. Let us often dwell upon it. Let us derive the most important les-

sons from it. Henceforth let us learn to reverence the dispensations of Heaven. So far from censuring that mixture of good and evil, prevalent in the works of God—let us admire the constitution of the present state of things. Every thing is in its place; all is regulated by wisdom, and directed by mercy. Whilst then we remain here, let us, cherishing *a good hope through Grace*, be on our guard against the enemy, *watching* and *praying*, that *we enter not into temptation*. Let us *flee from the wrath to come, and lay hold of Eternal life*. Let us be fearful of throwing out uncharitable judgments, checking the very first emotions of the kind, and laying our souls open to impressions of kindness and philanthropy. In ourselves we have sufficient matter for correction and amendment. Thrice happy is that man—who, prone to censure others, either as to faith or practice, finds nothing at home which calls for reformation.

Let us also prize *the religion of* CHRIST, which affords us the only proper clue to unravel the present perplexed maze of things—which puts into our hands the key which unlocks the wonders of futurity—thus vindicating the ways of God to man, connecting both worlds together—and assuring us of the final establishment of the great empire of Righteousness, Peace, and Charity.

In the mean time it is deeply to be regretted, that CHRISTIANS of *different denominations* are with such difficulty brought to entertain a favourable opinion of each other. We cannot suppose, that persons thinking and acting different from ourselves are good men. We question their motives, we misrepresent their views, we reprobate their conduct. The term *heresy*, with which Christians so often reproach each other, is of Greek origin, and in its original sense means nothing more than an opinion taken up by an individual, differing from the majority. A very competent judge, Dr. Campbell, observes, that "as far down as the *fifth* century, and even lower, *error* alone, however gross, was not considered as sufficient to warrant the charge of *heresy*. Malignity or perverseness of disposition was held essential to its crime." HERESY then, in its modern acceptation, is an opinion contrary to the church, or to the majority. But truth has nothing to do with numerical calculations—for if this were the case, Christians being outnumbered by Mahometans and Heathens, must be banished from the world. The right of private judgment means nothing if it include not the right of maintaining a private opinion, which has been deliberately formed by the operation of that judgment. Creeds, and confessions of Faith, set up as *standards*, are destructive of research and inquiry. For it

is expected, by their authors and abettors, that there should be a conformity to this standard independent of the evidence with which any one truth is attended—a failure is the sure cause of displeasure. But *the Scripture* is the alone rule of our Faith and Practice. The BIBLE! the BIBLE! (said *Chillingworth*, a learned and distinguished member of the church of England) is *the religion of Protestants*. Fallible men must not arrogate to themselves infallibility. A sober exercise of reason in the concerns of religion, as in the common affairs of life, cannot be too highly commended. Without the free and liberal use of our understanding we fall a prey to fanaticism, to superstition, and to bigotry.

The same remarks apply also to *schism*, a Greek word, meaning a division or separation: and as *conscientious* belief leads to *conscientious* practice, an individual must be permitted to act as well as to think. For of what use is theory without practice? An enlightened zeal is active and operative. Various opinions dictate various modes of worship. And where is the harm of all this variety? Verily none. Blessed be God! "the rent (says Dr. Paley) hath not reached the foundation;" and Christians, animated by a spirit of meekness, of love, and of charity, disturb not the order, nor destroy the peace of civil society.

As to different opinions and modes of worship,

one of the most able of scripture critics among the moderns, remarks, with admirable precision—"No person, who in the spirit of *candour* and *charity*, adheres to that which, to the best of his judgment, is right, though in this opinion he should be mistaken, is in the scriptural sense either *schismatic* or *heretic*; and he, on the contrary, whatever sect he belongs to, is *more* entitled to those odious appellations who is most apt to throw the imputation upon others; both terms, for they denote only different degrees of the same bad quality, always indicate a disposition and practice unfriendly to peace, harmony, and love*!"

Good men are not the sole produce of any one sect or denomination. It is true we have our different views of divine truth, and it is proper we should have them; and these views should be entertained with perfect good-will towards those that differ from us. One great proof of the justness of our views is, their tendency to generate a devout, benevolent, and charitable spirit. Happily these *evangelical* traits are not to be exclusively found amongst any one body of religious professors. Three of the most pious

* See Dr. George Campbell's (my venerable theological tutor at Aberdeen) Dissertation on *Schism* and *Heresy*, prefixed to his excellent translation of the New Testament.

and benevolent divines that have ever adorned the religion of Christ, were of very different communions — I mean Archbishop Fenelon, of the church of Rome—Bishop Jeremy Taylor, of the church of England—and Richard Baxter, amongst the Protestant Dissenters. Indeed, however differing from each other, it ought to be remembered, that there is a much greater number of articles in which we agree. And be it further remembered, that the articles in which all sects do agree are of the *first* importance, and of the most benign tendency. Professing Christians believe in *the existence* and *perfections of the* SUPREME BEING—in *the divine mission* of JESUS CHRIST—in the necessity of *personal holiness* to personal happiness, and in the *Resurrection of the Dead*, including a *future State* of rewards and punishments. Now these great leading articles, in which we *all* coincide, ought to produce a far greater portion of concord and unanimity than is generally discernible in the Christian world. Our differences on inferior subjects ought never to overpower and annihilate the spirit of union which the admission of more important topics of belief should effect. There are a thousand subjects on which men of the greatest ability, learning, and piety, ever have, and ever will differ in this state of darkness and imper-

fection. Nor upon any pretence ought these differences of opinion to diminish our good-will, or to destroy our charity.

Where charity ends, bigotry begins—and bigotry leads to persecution. For what is PERSECUTION but *bigotry*, ripened and matured into action? Hence an ingenious writer observes—"In the same black list with persecutors we put *bigots*—men whose blind zeal turns the opinions of a *part* into a confederacy against the freedom of all, and so makes the *Prince of Peace* the head of a faction. These differ from the former in that they claim the liberty of being Christians for themselves, but they agree with them in denying the same liberty to others. They agree with good men in that they hold religion firm and fast, but they differ from them in refusing others the same attachment to what they count religion. They differ from both persecutors and pious men in that they resist CHRIST ignorantly, at least charity makes us hope so, though appearances are much against them. How can *they* read the New Testament—how can *they* justify Christ and his Apostles—how can *they* account for their own conduct—how can *they* be deaf to the cries of the oppressed—how can *they* avoid hearing the just claims of such as require nothing but their *birthright?* They say,

they cannot see *equal* and *universal* liberty to be a right either of reason, conscience, or religion. We give them credit, but *how can these things be?* Each satisfies himself by saying—it is not I. It was the woman, said our first Father. It was the serpent, said the woman. It was ALL of you, said the *Judge*. The ground is cursed for your sake*."

We, as GENERAL BAPTISTS, maintain *the universality of divine love, and the baptism of believers upon the profession of their faith by immersion.* These are our characteristic articles of faith which we profess, and by which we are known to the world. We are not ashamed of them, because we derive them from the NEW TESTAMENT—and of principles thence derived no man ought to be ashamed. We preach them in the course of our ministry; and we are *this day* assembled, according to our *annual* custom, which has now existed for more than a CENTURY—to consult and advise with each other how they

* See *Village Sermons*, by the late Robert Robinson, of Cambridge—particularly his DISCOURSE, entitled *Any Person who understands Christianity may teach it.* From 1 Cor. xiv. 31. *Ye may all prophecy one by one, that all may learn, and all may be comforted.*—Many excellent remarks on *intolerance* and *persecution* may be found in Archdeacon Paley's Moral Philosophy.

may be most effectually propagated amongst our fellow-creatures. Our zeal on such an occasion should be active and operative. But then I trust we are careful that this our ZEAL is *according to knowledge*, and then it will be mingled with the divine ingredients of love and charity. For my own part, I can honestly declare, that whilst it is with me an imperious duty to maintain and propagate my own religious views—I feel no diminution of good-will to men of a contrary persuasion. They only differ from me just as much as I differ from them. We are all exercising the right of private judgment in reading the Scriptures upon the broad Protestant principle of their sufficiency for Faith and Practice; and of the advantages of an *union* among Christians upon this large and liberal principle, we have had recently a most memorable proof. Protestant Dissenters, of every denomination, have come forward with one heart, and with one soul, to repel the common enemy. The effect of this co-operation was an almost instantaneous success. The attack meditated against their religious liberties was felt, like an electrical shock, throughout the whole circle of the body it was meant to affect. —They met—they resolved—they petitioned—they triumphed!!—PROTESTANT DISSENTER, and FRIEND TO RELIGIOUS LIBERTY, were synonymous

terms; indeed the only appellations by which they were designated on this occasion. From this *enlightened* and *liberal* union, I augur well to the cause of divine truth. *Behold! how good and how pleasant it is for brethren to dwell together in unity.*

Finally, whilst we maintain our own characteristic views with firmness and charity, let us all, Catholics and Protestants, Churchmen and Dissenters, unite in *one grand phalanx* against the common foe—VICE and INFIDELITY. These are the objects which the Christian Revelation is destined to overwhelm and destroy. The doctrines and the precepts of CHRISTIANITY have, for their object, the melioration and restoration of a degenerate world. The Heathen philosophers descanted on the beauty of virtue, and held up the deformity of vice. But it is *the Christian minister* alone who is empowered, by means of the supernatural discoveries of the Gospel of Jesus Christ, to become *a terror to evil doers*, and a *praise to them that do well.* Hence in the NEW TESTAMENT we meet these energetic passages—*I beseech you, by the mercies of God* (Rom. xii. 1.) *that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service.* Phil. iv. 8. *Whatsoever things are true, whatsoever things are honest,*

whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, and if there be any praise, think on these things, and (2 Cor. v. 11.) *knowing the terrors of the Lord*, we persuade men—to abandon their vices, and (2 Tit. ii. 12.) *to live soberly, righteously, and godly, in this present world.* For (Rom. vi. 23.) *the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.*

The concentration of the combined energies of the CHRISTIAN WORLD against the enemies of righteousness must be triumphant. Upon a late occasion we were agitated with apprehensions lest our just remonstrances should be disregarded —we were alarmed lest our dearest rights should suffer any diminution. But co-operating together in the cause of GOD and TRUTH, we must dismiss our fears, nor permit the idea of a failure to debase our minds. Whilst infinite goodness hath issued the promise of success—Infinite wisdom provides the means—and Almighty Power ensures the certainty of its accomplishment. Upon this divine principle did JESUS give himself up to the ignominious death of the CROSS —and his *Apostles* triumphantly sealed the doctrine which they preached with their blood.

(Isaiah lv. 10.) *For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth—it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you with singing, and all the trees of the field shall clap their hands. Instead of the thorns shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name for an everlasting sign that shall not be cut off.*

To conclude, "*Each assembly* of the visible church of Christ is (to adopt the expressions of a venerable and pious divine, now deceased, the Rev. Daniel Turner, of Abingdon) only a *small hallowed porch*, annexed to that grand COMMON TEMPLE, which is *the habitation of God through the spirit*—where, though the modes of faith and worship made use of may differ from those used in the other parts of the building—the object of worship is the same, the *one living* and *true God*—and the general medium the same, the

one only mediator *Christ Jesus*—depending upon the same gracious assistance of the one most *holy spirit*, and ALL with the same general design and intention—the promoting of the interests of *piety* and *virtue*—*the glory of* GOD, and *the happiness of* MANKIND." Amen.

APPENDIX.

THE

SCHEDULES

REFERRING TO

LORD SIDMOUTH'S BILL,

INTENDED TO AMEND

THE TOLERATION ACT,

And which was thrown out of the House of Lords, May 21, 1811.

SCHEDULE (A).

Certificate of Appointment or Admission of a Minister to a separate Congregation.

To the Justices of the Peace, at the general session of the peace to be holden for the county (riding, city, or town, as the case may be) of We, whose names are hereunto subscribed, being respectively substantial and reputable householders, belonging to the separate congregation of dissenting Protestants of the sect or persuasion denominated [Here describe the sect or persuasion of Dissenters] duly certified and recorded [or registered] according to law, to be holden at [Here insert the house, chapel or place, and the parish, town, and county where the congregation assemble] do certify that A. B. of being in holy orders [or pretended holy orders, or pretending to holy orders—as the case shall require] hath been appointed minister of the said separate

congregation, and has been admitted, and is in the peaceable possession of the place of minister of the same.

Given under our hands this day of , in the year of our Lord

Signed and subscribed by the above named C. D. E. F. G. H. I. K. L. M. and N. O. in the presence of P. Q. of the day above written.

(Signed)

C. D.	I. K.
E. F.	L. M.
G. H.	N. O.

SCHEDULE (B).

Certificate of Appointment or Admission of a sufficient Person to preach and officiate as a Dissenting Minister.

To the Justices of the Peace, at the general session of the peace, to be holden for the county, riding, city, or town [as the case may be] of we, whose names are hereunto subscribed, being respectively substantial and reputable householders and dissenting Protestants of the sect denominated [Here describe the sect] do certify on our consciences and belief, that A. B. of is a Protestant dissenting minister of our sect or persuasion, and one of our congregation, and that we have and each of us hath known the said for the space of at the least before the date of this our certificate, and that we duly believe in our consciences, that the said A. B. is a person of sober life and conversation, and of sufficient ability and fitness to preach or teach, and officiate as a dissenting minister.

Given under our hands this day of year of our Lord

[Signed as Schedule A.]

SCHEDULE (C).

Form of the Certificate of Appointment or Admission of a Probationer.

To the Justices of the Peace, at the general session of the peace, to be holden for the county of we, whose names are hereunto subscribed, being respectively dissenting ministers, duly qualified according to law, of the sect or persuasion denominated [Here describe the sect] do certify that A. B. of is a person of sober life and conversation, and has been known to us for the space of before the date of this our certificate, and hath been appointed or admitted by us as a probationer for the exercise of the functions of a Protestant dissenting minister for the term of after qualifying himself as required by law.

Given under our hands this day of in the year of our Lord

[Signed as Schedule A.]

RESOLUTIONS.

LIBRARY, *Red Cross Street, May* 16, 1811.

AT a numerous meeting of the General Body of PROTESTANT DISSENTING MINISTERS, of the Three Denominations, residing in and about the Cities of London and Westminster, regularly summoned to deliberate on the means of opposing the Bill introduced to the House of Lords, by Viscount Sidmouth, which has a tendency to narrow the provisions of the Toleration Act, the following Resolutions were unanimously adopted:

1. THAT the right of peaceably assembling, for the purposes of religious worship and public instruction, according to the dictates of our own consciences, belongs to us as men,

as Christians, and as members of civil society—that this right ought not to be abridged or controlled by any secular authority, and that we cannot consent to the alienation or surrender of it without criminality on our own parts, disrespect to the memory of those from whom we have, under Providence, received it, and injury to the best interests of our descendants and successors, to whom it is our duty, as far as we are able, to transmit it inviolate.

2. That this right has been recognised and maintained from the Revolution to the present day, partly by a liberal construction of the Toleration Act, and partly by the protection of the illustrious Princes of the House of Brunswick; and that it would betray a want of confidence in the favour of our Sovereign, in the justice of the Legislature, and in the spirit of the Times, to submit to any proposed restrictions of this right in passive silence.

3. That as faithful and loyal subjects, attached to the civil constitution of our country, and desirous of contributing to that tranquillity and union on which its permanence and prosperity very much depend, we cannot forbear expressing our regret that any measures should be proposed which have a tendency by abridging our liberty as Protestant Dissenters, and restraining the exercise of social worship among those with whom we are connected, to excite dissatisfaction and discontent at the present interesting crisis—and more especially at a time when we had reason to hope that our liberty would have been enlarged, instead of being restrained, though we are peaceably waiting for that period in which this happy event shall take place, and penal laws no longer have any operation in the province of religion.

4. That the Bill now introduced into the House of Lords, appears to us inconsistent with the unmolested liberty which we have long thankfully enjoyed, repugnant to our principles and profession as Protestant Dissenters, who disavow the authority of the Civil Magistrate in the province of

religion, and imposing restrictions, which will be in various respects injurious and oppressive.

5. That it is our duty, on our own behalf and on behalf of our brethren, as well as with a view to the cause of religious liberty in general, to make every constitutional effort in our power for preventing this Bill from passing into a law, and that for this purpose a *petition* be presented by this body to the House of Peers.

(Signed) DAN. TAYLOR, Chairman.

LIBRARY, *Red Cross Street, May* 28, 1811.

AT a numerous meeting of the General Body of PROTESTANT DISSENTING MINISTERS, of the Three Denominations, residing in and about the cities of London and Westminster, regularly summoned to receive the Report of their Committee appointed to oppose Lord Sidmouth's Bill, for altering the provisions of the Toleration Act, the following Resolutions were unanimously adopted:

1. THAT the members of this body receive the Report of their Committee, respecting the rejection of Lord Sidmouth's Bill, with the most cordial satisfaction and gratitude, regarding this triumph on behalf of religious liberty as an earnest of its security against any future measures of intolerance.

2. That while the members of this body are duly sensible of the protection afforded to their cause by his Majesty's ministers, they consider themselves as under peculiar obligations to those noble Peers, who, with an eloquence flowing from a comprehensive view of the subject, and animated by the most lively feelings of its importance, defended the interests of religious freedom, and also to those

noble Peers who were disposed, if it had been necessary, and the time had allowed, to have taken a part with their other advocates.

3. That a deputation, consisting of one minister from each denomination, be appointed to wait on the Right Hon. Earls Stanhope and Grey, and Lords Holland and Erskine, to present the respectful acknowledgments of this body for the pre-eminent ability, and ardour, and eventual success with which these noble Peers vindicated their cause, and prevented the progress of a Bill, which, whatever be the motives from which it originated, tended very materially to alter and restrain the Toleration established by the acts of the first year of King William and Queen Mary, and of the nineteenth of the reign of his present Majesty, and with deference to the superior judgment of the tried and approved friends of their cause, to express their hopes that when a proper occasion offers, they will, by a similar exercise of distinguished talents, promote the abolition of all penal laws in the province of religion, and a substitution of the benefits of complete liberty, for those of a now restricted and partial Toleration.

4. That the members of this body disapprove of the conduct of any ministers, or others, who, in their intercourse with Lord Sidmouth, may have led his Lordship to imagine that the Bill, which he projected, would, either in its principles, or in its provisions, be satisfatory to Protestant Dissenters.

(Signed) JOHN COATES, Chairman.

At a Meeting of the DEPUTIES appointed for the supporting the CIVIL RIGHTS of PROTESTANT DISSENTERS, held at the King's Head Tavern, in the Poultry, London, May 15, 1811,

WILLIAM SMITH, Esq. M. P. in the Chair,

Resolved, That liberty of conscience, comprehending the freedom of public Assemblies for religious worship, and instruction in such forms and under such teachers as men shall for themselves approve, is the unalienable right of all, in the peaceable exercise of which they are not justly controllable by the civil magistrates.

Resolved, That this liberty has been generally recognized in the practice of the British Government since the era of the Revolution, under the construction of the statute commonly called The Toleration Act; thus, whatever may have been the letter of the law, the spirit of Toleration has been extended, and a large portion of religious liberty actually enjoyed.

Resolved, That we have beheld with great concern, a bill brought into parliament, designed, as appears to us, to abridge such religious liberty, and having a tendency to deprive the lower classes of the community of those opportunities which they have so long enjoyed, to attend public worship and religious instruction under teachers of their own choice.

Resolved, That as Deputies appointed by large and respectable bodies of Protestant Dissenters to attend to their civil rights, it becomes our bounden duty immediately to protest against the principle of such measure, and to point out the unjust and vexatious operation of the aforesaid bill, as now brought into parliament.

Resolved, That a petition against the said bill, grounded

on the principles of the foregoing resolutions, be signed by the members of this meeting, and presented to the Legislature.

Resolved, That the foregoing resolutions be signed by the Chairman, and inserted in all the public papers.

W. SMITH, Chairman.

At a General Meeting of the DEPUTIES appointed for the Protection of the Civil Rights of the Three Denominations of PROTESTANT DISSENTERS, held at the King's Head Tavern, in the Poultry, London, the 28th of May, 1811,

The Chairman made a report of the proceedings of the Committee upon Lord Sidmouth's Bill lately brought into the House of Lords, intituled, "An Act to explain and render more effectual certain acts of the first year of the reign of King William and Queen Mary, and of the nineteenth year of the reign of his present Majesty, so far as the same relate to Protestant Dissenting Ministers."

Resolved, That this Deputation, in conformity with the deep interest which they must always feel in every question affecting the civil and religious concerns of the Protestant Dissenters, do, in the names of those by whom they are deputed, offer to their brethren throughout the kingdom, their sincere congratulations on the rejection of the above-mentioned Bill, and especially as connected with the opinions so generally expressed in the House of Lords, of the inexpediency and injustice of infringing on the liberty of the subject in religious matters.

Resolved, That the thanks of this Deputation be grate-

fully offered to the Marquis of Lansdowne, to Earl Stanhope, Earl Moira, Earl Grey; to Lord Holland, and to Lord Erskine, for their able and distinguished support of the cause of the Dissenters, and of the great and important principles of religious liberty, in the debates on the Bill lately introduced by Lord Sidmouth into the House of Lords.

Resolved, That the thanks of this Deputation be given to all those members of that Right Honourable House who co-operated in rejecting the said Bill.

Resolved, That this Deputation are extremely happy in the opportunity of expressing their high satisfaction at the just and liberal sentiments respecting the right of private judgment in religious matters, delivered in that debate by his Grace the Archbishop of Canterbury.

Resolved, That William Smith, Esq. M. P. the Chairman of this Deputation, be desired to accept our warmest thanks, for his vigilant attention to the subject of the late measure ever since it was first announced in Parliament; for his ready and obliging communications with the Committee, in their attempts to dissuade the noble author from actually bringing the same forward; and for his able and active assistance in obtaining its rejection. And that this Deputation entertains a strong and grateful sense of his constant and zealous support of civil and religious liberty, and of the rights of Protestant Dissenters on all occasions.

Resolved, That this Deputation feel themselves highly indebted, and express their best acknowledgments to John Gurney, Esq. their Deputy Chairman, for the zeal and ability which he on various occasions has manifested in defence of the rights and privileges of Protestant Dissenters; for his disinterested attention to the objects of this Deputation, and particularly for his great exertions upon the present occasion, in clearly and forcibly stating to various

members of the Legislature the highly objectionable tendency of the Bill lately brought into Parliament.

Resolved, That the cordial thanks of this Deputation be given to the Committee, for the zeal and promptitude which they have so long and so constantly manifested, in the protection of the civil rights of Protestant Dissenters, both in the metropolis and in the country, from every part of which applications on the subject have been so frequently received; for their watchful and anxious regard to these important interests ever since Lord Sidmouth announced his intention respecting the Toleration Act; and especially for the unshaken firmness with which they have maintained the unalienable rights of conscience, and deprecated the interference of magistrates in matters of religion, as a violation of those sacred principles which (in their judgment) human laws ought never to control.

Resolved, That the following Address to the Protestant Dissenters of England and Wales, now read, be approved.

Resolved, That the said Address be signed by the Chairman, and printed for general circulation.

(Signed) W. SMITH, Chairman.

THE *Resolutions, Petition*, &c. of a numerous and respectable Meeting at the London Tavern, are collecting into a volume, to which the reader is referred for further information on this interesting subject. The petition of the *Dissenting Ministers*, at Red Cross Street, which is of too great length to be here introduced, will be found in the next number of the Monthly Repository.

FINIS.

Whittingham and Rowland, Printers, Goswell Street, London.

EDUCATION.

AT the SEMINARY of the Rev. J. EVANS, A. M. for a limited number of Pupils, Pullin's-Row, Islington. *Forty Guineas* per Annum. —No Entrance. These Terms include Reading, Writing, Arithmetic, Merchants' Accounts, English Grammar, and Composition, Latin, Greek, Geography, Chronology, History, the Use of the Globes, Mathematics, together with other Branches of useful and polite Learning. French, Dancing, and Drawing, at the usual Prices; a few Experiments are given in Mechanics, Electricity, Galvanism, Pneumatics, Optics, and Chemistry, illustrative of the Laws of Nature. *Two Guineas* will entitle the Pupil to the use of a well-furnished Library. Mr. E. has been at considerable Expence in enlarging the *School Room* and *Play Ground*, as well as in fitting up a PLEASANT APARTMENT, with Globes, Charts, Maps, &c. for a few *elder pupils*, who are finishing their education.—See an *Essay* on Education, with a *Chart* of Education.

Reference may be made to the Rev. Dr. ABRAHAM REES, *King's Road*; the Rev. HUGH WORTHINGTON, *Highbury Place, Islington*; JOSEPH COOPE, Esq. *Whitechapel*; the Hon. SIMON FRASER, PERRING, GODFREY, SHAW, BARBER, and Co. Bankers, *Cornhill*; Messrs. TREACHER and SON, No. 43, *Paternoster Row*; Messrs. TITFORD and SON, Silk Weavers, *Union Street, Spital Fields*; Messrs. GROSVENORS and CHATER, Stationers, *Cornhill*; SAMUEL BROWN, Esq. *St. Mary's Hill*; and Mr. W. OSMOND, *Piccadilly*.

Preparing for the Press,

THE SECOND VOLUME

OF

THE JUVENILE TOURIST,

AN EXCURSION TO WINDSOR AND ITS VICINITY, DURING THE MONTH OF JULY 1810.

With an Introductory Account of Kew, Richmond, Twickenham, Strawberry Hill, and Hampton Court.

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